THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THE dial of time marks off another of the world's hours. . . . And as the old year passes into eternity, like a rain-drop falling into the ocean, its vacant place on the calendar is occupied by a successor. Let it go with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets "the dead past bury its dead," and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable. —H.P.B.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Not to be perturbed by the griefs of the manifested world is the renowned fruit of wisdom. Nor, after he has gained discernment, will a man work again the many blameworthy works done in the time of his delusion.—*Crest Jewel of Wisdom*

THEOSOPHY

Vol. XXXIII January, 1945 No. 3

THE THEOSOPHICAL MOVEMENT— A NEW CYCLE

FROM 1875 to 1890 Theosophical ideas were openly before modern Western civilization as integral portions of a concise and coherent body of knowledge. During preceding centuries the Theosophical Movement was indistinguishable from many scattered threads of Theosophical thought. The Movement could be traced by the discovery of those men who had dared to expound Theosophical doctrines. Theosophy and Theosophists were "one" from an historical as well as a moral point of view. During the long reign of bigotry and religious materialism it *cost* something to cleave to a single principle of Theosophical philosophy. To uphold theosophical ideas meant prompt sacrifice of social security.

The year 1875 did not sound the death knell of bigotry, but it did symbolize a period of history when bigotry was so decentralized as to permit respectful consideration of ideas hitherto deemed heretical by the high priests of both religion and science. The stage was set for presentation by Theosophical representatives of a synthetic philosophy. This attempt immediately became popular. Old superstitions had become so numerous, so mutually contradictory, that they began to cancel themselves out and the popular demand was for a New View. The foundations of the Theosophical Society attracted an interesting cross-section of a confused humanity. To belong to the original T. S. did not "cost" anything in intelligent circles. Such membership was an intriguing asset to one's personal social status. How many members of the T.S. would have been on hand to support H.P.B. if such support would have cost them persecution at the hands of medieval inquisition?

For the first time in recorded history opportunists were attracted to Theosophy. Following partial intellectual assimilation of Theosophical teachings, numerous individuals instigated or became party to mystic brotherhoods, Rosicrucian Societies, and other bodies devoted to turning the philosophy brought by H.P.B. to their own advantage. The T.S. itself was actually split several times by members within its ranks who wanted to turn general interest in Theosophy to their own gain.

The result is apparent. In fact, H.P.B., as early as 1888, declared that the Theosophical Society "had proved a dead failure on all those points which rank foremost among the objects of its original establishment."

Theosophical ideas have been prostituted all over the world in a variety of guises. Theosophy has not benefitted from this false popularity, attained by unscrupulous peddling of those portions of the philosophy which could serve the self-interest of ambitious organizers of financially successful sects. So far have such activities, seemingly, brought Theosophy itself into the limbo of lunacy that once again it "costs something" if one seeks to defend and uphold Theosophy. But there is a secondary and opposite effect which is none the less significant. Many "good men" have been frightened away from consideration of theosophical teachings as such. Many "bad men," still finding a market for watered-down, half-counterfeit wares, continue to make a living from personal interpretation of fragments of the Wisdom Religion, often using H.P.B.'s great works of research and assimilation, and never giving credit to their source. The mere presence of a Theosophical "idea" is no longer indication of the presence of a Theosophist.

All of this has an interesting bearing upon the immediate future of the Movement. If we cannot recognize Theosophists by the ideas they write about, how *can* we recognize them? Where, if not in the world of ideas, can we seek identification of theosophical allies of the future? Now it has come about that what men *do* is more important theosophically than what they say. The question is less, "What is any man's professed philosophy?" and more, "What use does he make of it?"

Such a recognition has a familiar ring, since the history of the distortion of Christ's message culminated similarly in the first century. But there is a difference. Pure Theosophy is available in the original publications. Individuals are not forced to choose

between personal interpretations—they can go directly to source material, and make it the basis for their further study. Therefore a partial solution of problems created by the "failure" of the Theosophical Movement of the last century is to maintain the pure literature of Theosophy, and to assist it to permeate an ever-wider area through the efforts of sincere student-theosophists.

A more difficult problem, remaining for all theosophists to solve, is that of determining *Theosophy in action* among genuine liberals and fighters for human freedom. The man who fights for social changes consistent with the specific counsels of theosophical philosophy is a Theosophist *in actu* if not in name. Such an one is worth ten million erudite, opportunistic "theosophical" philosophizers. But *he, too,* needs the philosophy, that he may choose methods consistent with it in fighting for the improvement of the conditions of mankind. If he will not recognize and fill this need of philosophy, he should nevertheless be supported and encouraged by Theosophists themselves. They should stand beside him whenever possible, and demonstrate through their own enlightened devotion to the worthy cause he fights for, a unity of philosophy and action. Today it "costs" nothing to express philosophical preference for Theosophical ideas. But it always costs a great deal if one decides to apply those ideas without faltering to community, racial and international problems. No Theosophist worthy of the name will be found unwilling to pay a price for his convictions. When he becomes ready to pay that price, Karma loses no time in demanding it from him.

"A New Continent of Thought"

For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of Infinite Thought, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help, in his turn, enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of the new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

—From a Master's Letter

OUR CYCLE AND THE NEXT

"The world's great age begins anew,
The Golden days return,
The earth doth like a snake renew
Her winter weeds outworn."

—Shelley

"My friend, the golden age hath passed away,
Only the good have power to bring it back. . . ."

—Goethe

WHAT had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his *"Vision* of the Nineteenth Century" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what *we shall become* is pictured by something which *we already have been;* and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us, lies actually *before* us."

Such is also Tennyson's idea, when he says:

Old writers push'd the happy season back—
The more fools they—we forward: dreamers both. . . .

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, "Pecksniffian" ought to be thy name, oh *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is "so thoroughly impregnated with

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NOTE.—This article, first printed by H. P. Blavatsky in *Lucifer,* May, 1889, has been somewhat shortened by the omission of passages referring strictly to "Nineteenth century news." The full text has been twice reprinted (THEOSOPHY II, 160, and III, 67.)—Eds.

the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery," in the words of the author of "Martin Chuzzlewit."

If true, how dreadful Fichte's statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to *rebecome* that which "we already have been," or *that which we are now?* To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the hearts' blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he thinks? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle.

* * * * *

The world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in condemning *à priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. Georges, the savage races are fast disappearing, "killed by the mere contact of civilized man." No doubt, it *must be* a consolation

to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as "a boy." This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentlemen had to send him away—probably *to starve.* All this has inflated the European with pride. But, as says again the above-quoted writer, "he forgets that Africa is fast becoming Mussulman, and that *Islam,* a kind of granite block which in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it." Europe may yet awaken one day to find itself Mussulman, if not in "durance vile" to the "heathen Chinee." But when the *"inferior* races" have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods who "built proud towers," instead of "emancipating degraded savages." The Magi of Babylon were contrasted with the "poor Patagonians" and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients build "proud towers" so do the moderns; witness, the present Parisian craze, the *Eiffel* Tower. How many human lives the ancient towers cost, no one can tell, but the Eiffel, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat,* the Planet Tower of Nebo's Temple of Borsippa. Between a "proud tower" built to the national God of wisdom, and another "proud tower" constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions. Furthermore, it is to Chaldean *astrolatry* that modern astrognosy owes its progress, and it is the astronomical calculations of the Magi that became the ground-work of our present mathematical astronomy and have guided the discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages." We seriously doubt whether the

"benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whiskey and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (*i.e.*, crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

* * * * *

A "money grant"* could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-voiced fame trumpeted by public organs. *True* charity opens her purse-strings with an invisible hand, and:

"Finishing its act, exists no more. . . ."

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented ten-fold more than twenty millions to-day. Twenty millions are a Niagara inundating with Titantic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, *e.g.* those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Asoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses,* digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveller could always find rest and shelter, be fed and *receive* hospitality at the national

*H. P. Blavatsky refers here to a nationwide "drive" in which the people of England had given twenty millions, and discussing which one writer had asserted that in this money grant there was "a moral grandeur that sinks the Pyramids into littleness." —Eds. THEOSOPHY

expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

Thus, if we have to become in the future cycle *that which we already have been,* let this be as in the days of Asoka, not as it is now. But we are reproached with forgetting *"Christian* heroism." Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death more, as a general rule, than the Christian? The idolater, the Hindu and the Buddhist, in short, every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for *"Christian heroism,"* whether we mean mediaeval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Mussulman Fakir, tortures often lasting through years, throw entirely into the shadow the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word "heroism" must read the "Annals of Rajistan" by Colonel Tod. . . .

"Render unto Caesar the things which are Caesar's, and to God the things that are God's," is a golden rule, but like so many others from the same source, Christians are the first to break it.

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our* century that he addresses when saying:

> "We own thy merits; but we blame beside
> Thy mind elate with insolence and pride!"

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the* ONE, and God's elect," says the

proud nation. "I am *the* invincible and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the ONE," croaks the private crow in peacock's feathers. "I am *the* ONE—painter, artist, writer, or what not—*par excellence*. . . . On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya," say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the *routine*—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf!" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of to-day, one can foresee in reading those of some of England's best poets; *e.g.*, the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood "A Defense of Atheism"! *Ergo,* his imagination is said to have carried him "beyond the bounds of reality," and his metaphysics are said to be "without a solid foundation of reason." This amounts to saying that his critics alone know *all* about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley's case, the metaphysics of the young author of "Queen Mab," described in popular encyclopedias as a "violent and blasphemous attack on Christianity and the Bible," must, of course, have appeared to his infallible judges without "a solid foundation in reason." For them, that "foundation" is in the motto of Tertullian, "Credo quia absurdum est."

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally!* We find, perhaps, a reason for this "Atheism" in the *Conversations Lexicon*, in which Shelley's immortal name is followed by that of Shem, "the eldest son of Noah . . . said in Scripture to have died at the age of 600 years." The writer of this encyclopedic information (quoted by us *verbatim*) had just indulged in saying that "the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all *established* opinions," such as Biblical chronology we suppose. But the same writer passes without a word of comment and in a prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

Such is our century, so noisily, but, happily for all, preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called "mediaeval superstition" and a dishonest, humbugging father, a profligate impostor, universally known as "modern civilization." This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial productions of European ethics (alas, *living* productions!) known as the *half-castes*. We fancy a coffee-coloured, oily face, looking insolently at the world through an eye-glass. A flat and wooly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes. . . .

Indeed, this combination of Asiatic flesh and European array, is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted.

Emotionalism and conceit—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels—are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats." How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone. . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience*—"that still small voice" which, when heard deafens the mighty roar of the Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization." But what has

*Evidently an omission here. We suggest the word "instructs" after "conscience." —Eds. THEOSOPHY

the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

> For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.
>
> All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

THE BROTHER-MINDS

IN Zoroastrianism, the characters of Ormuzd and Ahriman, represented in that system as brother-powers, are authors and producers of every good and evil thing on earth. Ormuzd, or the God of Light, creates only peace, beauty, justice, and truth, while all ugliness and injustice in the world are the demoniacal work of his brother. Ahriman, it is said, is incapable of creating anything but evil, and was born to ravish and destroy the god-like work of Ormuzd.

So, in the theosophical system, Higher and Lower Manas are truly brother-powers, two aspects of one single Principle—Mind. In this Principle the creative forces of man's nature reside: Turned in the direction of Spirit, so that naught is reflected but harmony and light, Manas creates beauty; but directed below toward the realm of matter, mind is maker and fashioner of death. Ormuzd and Ahriman are not external creatures; they are the good and evil powers in every human being and one of the two must predominate. The struggle thus depicted is the same as that of the *Bhagavad-Gita,* where Arjuna and his forces of light encounter the wicked sons of Dhritarashtra.

Because of the action of Lower Manas, men forfeit almost daily the due fruition of their conquests. Feelings of selfishness and lust construct on the invisible planes of nature a wall of darkness denser than any obstacle created by human hands. The mind may conceive great deeds of charity, and the body perform them, but they cannot be received by Spirit so long as the impregnable barrier of the selfish mind exists. Lower Manas acts upon the lower fifth substance of man's sevenfold nature and creates a cloud of earthliness which metamorphoses every ray of light shining from the Higher Mind. Therefore beware, say the Teachers, lest the spiritual become transformed into the psychic and turn to poison in the system. Are we not witness daily to the saddening occurrence of this very thing? We may watch humanitarian enterprises change through selfishness into mere machines for money-getting, see hard-working, self-sacrificing men oftentimes lose their heads in the glare of public approbation, and glorious achievements turn to dross simply through pride in the attainment. The slightest element of selfishness in one's nature has the power to transform the noblest of deeds into potent factors for evil.

Keen is the ear, sharp the discrimination, that is needed to discern the different voices of the two minds. For at every call uttered by the Higher Self, the lower makes a noise to blur it. Or, to express the idea in terms of religious symbolism, it might be said that when God created love, the Devil created infatuation to deceive us. When the Lord of Light created bliss and contentment, the Lord of Darkness produced sensual enjoyment, so as to delude men into believing they are happy when they are not. When Ormuzd ordained that unity and brotherhood should be the law of life, Ahriman invented clannishness and led men to believe that by uniting one tribe, nation, or race against another, the purpose of existence may be fulfilled. There is not a gift that comes from heaven but has its hellish earthly counterpart.

It is told that on one occasion Ormuzd reprimanded his wicked brother for his hateful disposition, and challenged him to produce, if he could, one single object of beauty. Whereupon the arch-fiend laughed and proudly brought forth the brilliantly-colored majestic peacock, a bird which stands to this day the universal symbol of pride and vanity. The peacock, Ahriman's greatest creation, is symbolic of the fact that pride in man is the last stronghold of the insidious Power of Evil. It is the final blemish, the last imperfection to be removed, and even Great Ones who had already conquered selfishness, hate, fear and lust have been known to fall from the threshold of divinity through pride in the attainment.

Men in general admit the existence in themselves of these higher and lower natures. They even sense the relation of those natures to the Good and Evil forces of the universe. What they do not perceive, and what religion has failed to teach, is that the root of these contrasts is the dual human mind, and that the Spirit of man has supremacy over every good and evil force alike. It is in this respect that the teachings of H. P. Blavatsky differ from those of any old Scriptures, for though the latter abound in types and forms of ancient symbolism, their inner meanings are lost. Theosophy restores these inner meanings, ensouls forgotten symbolism, and awakens in man the latent knowledge of his inner Divine Self. Thus and thus alone can man ally himself with Ormuzd, the Higher Spiritual Mind, instead of adding weight to the already alarming strength of Ahriman, its demoniacal earthly shadow.

STUDIES IN KARMA

Autumn Years

> The second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. (*Secret Doctrine,* 1888, Proem, p. 17.)

ON the day that the above was written, few Theosophists would have dreamed, and probably none would have believed, that before 1944 a serious and important international body would be involved in the scientific study of the above Proposition.

Such, however, is the case; that body is the Foundation for the Study of Cycles,[1] which has membership in the United States, Great Britain, and Canada. Its governing Committee consists of eleven members, all in good social and scientific standing, and some highly honored. The latter category includes Dr. Charles G. Abbot of the Smithsonian Institute (see November Lookout), Dr. Harlow Shapley of Harvard, and Julian Huxley.

The Foundation follows faithfully, if unknowingly, in the footsteps of the *Secret Doctrine*. One of its more important current publications is Foundations Reprint No. 7, containing the Introduction to *Today and Destiny,* by Edwin Franden Dakin. (Also a man of note and substance.)

This kind of undertaking is fraught with difficulties, and if the subject lent itself to easy understanding and quick popular notice, could hardly be done safely at all. Cycles involve a particularly inexorable sort of study which runs drastically counter to the moonspun "optimism" that is an outstanding American trait.

Mr. Dakin writes:

> It may be regarded as a matter of fundamental patriotism in this era, to try to put Spengler in the reading range of those responsible for American policy. Which is to say, of the many.
>
> For Spengler, contrary to some of the ideas of those who have not read him, tends to be a complete realist in his views of the world and its political events. A people like our own, living in perennial conflict between what it wants to believe and what it has to do

[1] New York 27, N. Y. (See Lookout, September, 1943.)

> —as Thurman Arnold would put it—will perhaps need some realistic ballast rather desperately, as it sails through the tempestuous seas indicated for the next few years.
>
> It is probably not to be expected that most readers will approach Spengler in agreement with his judgments on the weaknesses of "democracy" and the theories of the "intellectuals." It can only be said that, since today's events seem combined largely to confirm Spengler, his views are hardly to be ignored. . . .

What Mr. Arnold says of the American people was said before, and better, by Herbert Hoover. "The great desire of the American people is to find a road that runs downhill all the way there and and back." Such a road the American people have thought themselves to be following ever since Mr. Hoover's Presidential days. It is possible that some revisions of that notion are in order for the future, and even possible that revisions are beginning in more minds than may be suspected.

> Spengler was writing in an age when belief in the destined progress of "democracy," and faith in the omnipotence of each man's free will, still burned with religious fervour half around the globe. The man who dared to assert that both were already tottering to a fall seemed slightly mad and even anti-social.
>
> But time seems to be giving Spengler the status of a prophet—perhaps the greatest of our age and culture. His prophecies have been coming true according to advance schedule. There is only one test for a prophet—and this it. It is also one test for a scientist.

It is of no particular avail to repudiate this estimate with a passionate faith in the official version that a truly democratic world is, for the first time, "just around the corner" and awaiting immediately upon the consummation of military victory. If the karmic indication is in the opposite direction, it obviously can only be changed by a change in the direction of customary action and thought. Nothing can be accomplished by cant or shibboleths.

Let us examine the evidence.

Dakin harks back, as an example of cyclic action, to Dr. Raymond Pearl's curves of population growth. Dakin points out that the curve for the growth of a nation, a pumpkin, a mass of yeast cells, the body of a rat, or a culture, all follow the typical curve, beginning with a period of slow increase which augments for a time, then slows down to a static condition or zero rate, toward the end.

What follows that static period—which is longer than any other part of the cycle—is not too well defined by Dakin. He indicates a decline. History shows that this decline takes various forms nationally. Sometimes it is a continuous loss of population and

power over a long period of time; sometimes it is quick destruction by an enemy, as in the case of the ruin of Carthage by Rome; an apparent "solution" which seemingly has presented itself violently for reconsideration as of 1914 and from then on. Sometimes it is a gradual merger with other races and nations. Sometimes—as indicated by Theosophical teachings in regard to India—it may be a decline to a low level of power and culture for ages, but without loss of identity, followed by a great resurrection. It may be sudden disappearance for other reasons.

The nature of the rising curve up to and somewhat beyond the culmination seems quite clear and uniform. Dakin has tabulated the periods of growth of four great cultures—the Egyptian, the Classical, the Chinese, and the Western.

1. Precultural Period; primitive tribes and chiefs—no nations or "politics." Duration about 500 years.

2. Early period; feudalism and country culture as contrasted with cities and industry, tending finally toward aristocracy. Duration about 500 years.

3. Development of defined and formal States, of absolutism, followed by revolution and Napoleonism; victory of city over country, and of " people" over privilege. Duration 300 years.

4. Domination of money and "democracy"; system of Great Powers; formation of personal dictatorships and political decay; apex of imperialism and wars of annihilation. Decay and the incursion of younger peoples.

This fourth period, which sees the culmination and crystallization of science and art, Spengler called the "Winter." Present European culture he placed at the beginning of "winter," *and exactly 1500 years from the cultural beginning.* Which beginning, of course, coincided with the ending of something else. The old Roman order came to an end in 475 A.D., and Spengler placed the "beginning" for Europe at 500 A.D. He estimates 200 years to come, of increasing tendency toward dictatorship, followed by an unknown period of decline and fall.

H.P.B. stated, significantly, that "by the year 2000" the world "would have lived through" one of the great periods of discovery, advance, and creativeness.

According to Spengler, the corresponding period for Egypt was about 1600 B.C., for the Classical culture about 100 B.C., and for

China about 250 B.C. Egypt thereafter fell into a low level of futile existence, victim of a succession of conquering powers, during which the last vestiges of the great Egyptian character vanished. China did almost the same thing, but with many recrudescences of temporary brilliance. Rome came definitely to an end as a specific power, a little less than 600 years after what would correspond to the modern European period. Historically it is rather difficult to detect the boundary between the chaotic decline of Classical culture and the growth of a new and independent European order. In the Balkan States, for instance, it is difficult to see anything but a continued decay of Roman fragments. There has never been much reality in their supposed status as independent nations, and even less is promised for the years to come.

Thus according to the thought of Dakin and Spengler, the future of Europe can be dependably forecast by simply following the history of Rome from 100 B.C. onward, of Egypt from 1600 B.C., and of China from 250 B.C.

The "man in the street" will of course cry that it will necessarily be altogether different. "We have the airplane, the radio, and our great technical and chemical industries! No such repetition is possible!" To which we would reply that if such decay is in the moral fibre of the people and already engendered by past deeds, these agencies will not prevent it—they will make it worse and more rapid. Moreover, the world interdependence which they enforce will infinitely increase the difficulties confronting any new cultures which might seek a different direction. Had it not been for modern technology, for instance, America would still be at peace, unreached and unreachable by the consequences of European decadence; nor would that decadence have been so deadly for its victims or so unescapable in every corner.

Dakin endeavors to palliate the nature of the period to come.

> Convinced that the eras of great creative work in the arts and sciences were finished for our Culture, Spengler did view the completion of Civilization as a period of decline from great creative heights. . . . Millions might live happily and joyfully after the Caesars had finally settled their battles, and the great age of complacent empire was at last established. But for Spengler, at least, all this would be as night after the glowing noonday of our Culture's magnificent creative work, in times when the imagination of its men soared to infinity, and conquered unknown dimensions not only of the earth, but of the Universe.

> It would doubtless be the same in any coming age, if our own wars of decimation are at last ended, and Spengler's vision of a frozen sort of final Civilization were established in our world. Millions who even now hardly know the difference between a Titian and a Rembrandt would gladly trade our present for that future which Spengler foresees some two centuries hence. With an eye to that future, it is possible to say that *The Decline of the West* could as well be called *On Our Way to World Empire and Peace.*

Such a period would no doubt be enjoyable to the kind of people who would find such a period enjoyable. There are signs of an increase in the proportion of them everywhere—those to whom creature comforts and the indulgence of the senses are everything, to whom creative liberty is unknown and undesired. The rise of this slave psychology is especially evident in our great cities.

What, then, of the American future? As all Theosophists know, America will be the inevitable scene of a new race and a new culture. What some have overlooked is that it is not particularly the United States that is meant but that it is the "New World" and "the Americas" to which reference is made in this sense. In fact, it is stated that when the sun of the new race rises, "there may be no United States for it to rise upon."

In the light of Spengler's charts it is therefore necessary to estimate the position of the Americas.

For the most part, Latin America (which is rapidly ceasing to be "Latin"), is clearly in the first or second Spenglerian periods, both as to population growth and state forms. Its real future seems to be in centuries to come, and these regions may well be fated to replace the United States in its decadence.

As to the latter—our population curve and many psychological factors indicate a culture in its autumn days but still far younger than Europe. Politically, we are in the period corresponding to Rome just before Julius Caesar; internationally and militarily, we seem definitely to be entering the Caesarian epoch. Temperamentally, we are Byzantine to a great degree. Unquestionably, a long period of world power is ahead. (In all cases up to date such a period has involved political decadence and internal decay.) After the fall of Rome, Byzantium went into a thousand years of "frozen splendor" and continuous wars, infested throughout with creeping corruption. The governmental form was a curious compound of palace politics, mobocracy, and bureaucracy, which, with the continuous pressure of enemies increasing in number and power, made

true progress impossible. At present, the United States shows deviations from this trend, but not enough to be reassuring.

The indication is that we represent the first "mutation" in the direction of a new race and a new culture, but that the new departure will not be consummated in us, who are as yet little more than transplanted and half-reformed Europeans.

Similar as all these cultural cycles are, no two successive cycles are exactly alike. The Western and American cycles are subject to an enormous acceleration in tempo, and moreover ride upon the back of a much vaster one.

Atlantis represented, not a mere local cultural cycle such as those of Egypt and China, but a world order. The directions taken at its crisis by the local cycles composing it were decisive beyond all their predecessors. The numbers involved and the powers wielded were enormously greater, and the results corresponded. The choices were wrong, and a civilization even more powerful than ours of today vanished almost *in toto*. We of the West became its descendants through a small number who escaped and founded the primitive original civilization of Central Asia.

It is evident that the Fifth or Aryan Race is in a crisis corresponding to the great—and *lost*—"moment of choice" of the Atlantean world order. The outcome will therefore be greatly more important than the fate of a Rome, a China, or an Egypt. In all those cases, there were rising cycles in other lands as these declined, and the *total* culture of the planet changed but little. But the failure of a Root Race culture is a matter that cannot be remedied short of hundreds of thousands of years. Moreover, with the powers now in play under a terrific accelerative process, the decision for good or evil may manifest its results with tremendous speed. The questions are whether Europe has nearly fought out its feuds to the point of a balance of imperialisms and the threshold of a long period of "frozen splendor," or whether it has now passed beyond the possibility of such a balance and can henceforth only pass through a period of extermination, and whether or not the United States, still largely free of will, is prepared to follow.

Or, in other words, will the European peoples go down to oblivion, holding tight to their breasts the obstinate greeds and hates that are their curse? Will America, poisoned by the inoculation of those same hates, intoxicated with newly discovered power, lay down for herself the same future fate? The time of choice is not past, but the time is very, very late. A few more years will tell.

AMONG YOUTH-COMPANIONS

"SEEMS as if children have never been as unruly as they are these days," Janice remarked to Dave, as they met one night to confer on their Theosophy School class.

"It's not surprising," Dave replied. "Wartime living is a strain on all of us. Emergency excitement is the rule instead of the exception, and nervous tension grips people oftener, and holds them longer, than it used to. The only thing certain about any situation is that it won't be certain long."

"The very atmosphere seems to be permeated with feelings of unrest and excitement," Janice said, "because even people whose balance is relatively stable are breaking out with 'rash' behavior, so to say."

"Add to the general picture the high spirits natural to children, and the preoccupation of many parents with interests, problems, and activities that are outside the home and home-life—and you have, understandably, a harvest of juvenile unruliness."

"Don't you think," Janice asked, "that there must be a different class of Egos coming in now, too? I mean that those who come into incarnation in a cycle of psychism like the present both mold, and are molded by, the conditions of the cycle. Children whose dispositions are more psychic than manasic are, in one sense, the hardest problems in discipline, just because their basis for action *is* emotional rather than rational."

"Isn't it the difference between stubbornness and willfulness?" Dave suggested. "A stubborn child won't do what he won't do just because he doesn't want to. A willful child won't either, unless and until he sees a *reason* to. It's not enough for his parent or his teacher to say that there is a reason for him to do such-and-such—the child must feel, himself, that the 'reason' is reasonable. Perhaps this willfulness may be only an expression of independence on the part of the child, or of self-reliance, if you like, and the marked presence of these qualities in some children today testifies to still another class of Egos presently returning to earth—'strong ones' for a cycle of manasic development."

"Both kinds of Egos need a theosophical upbringing, but for different purposes," Janice commented, "and in either case a re-

ligious training would bring up—and out—the worst instincts of the individual. The psychic appeal of religion discourages whatever urge there is toward rational philosophy. Religion consolidates the psychic predominance where *it* exists, and weakens the manasic tendency, where *that* exists. Theosophy, on the other hand, provides each with just the training he needs, because it teaches what is the place of the psychic nature and how to regulate it. At the same time, it gives the man of reason the only basis and program for action that can possibly satisfy his strict requirements for moral realism."

"That, of course, is why Theosophy is the most appropriate teaching for this cycle," Dave pointed out. "Since human evolution is midway between the development of Kama—already accomplished—and the development of Manas—still to be completed—a philosophy for the transition age has to 'cover' both extremes, as well as all mixed natures in between."

"Coming down to the problem of discipline, then, we begin with understanding as much as we can of the Kama-Manas ratio in those we're working with—"

"Hold on a minute," Dave interrupted her. "Before that, we have to assess our *own* natures, to the best of our ability. If, in handling behavior problems, we find ourselves relying on force, authority, or dictatorial dogma, we can judge pretty well which principle is *our* ruling power. That's what we were discussing at our last meeting, remember? Discipline ought to rest on a real understanding of the natural process of education, and education, like evolution, should be self-propelled. How skillful are we in inducing self-respect and integrity? Are not these the most powerful factors in determining self-progress?"

"Yes, the teacher's qualifications have to be examined first," Janice agreed. "In fact, they should be checked continually by the individual himself. If a teacher teaches what he *is*, it must also be true that he can expect no more discipline nor self-control from his class than he is able to exemplify himself."

"The comparison may be in some respects unflattering," Dave put in, "but a teacher is like an animal trainer, who depends for his success on his ability to contain and restrain his own feelings, impulses, and desires."

"Yes," Janice said, "I've often seen a class exhibiting the very things which the teacher is guilty of in similar situations, whether it

is vague attention, inattention, restlessness, 'interruptiveness,' or any of a hundred and one disturbing distractions. It's the old story of seeing faults in others: we are seeing ourselves as others see us, because, by the law of attraction and affinity, we arouse in our companions whatever elements in them correspond to our psychic emanations. These influences may be pleasant and harmonious, or they may be unpleasant and dissonant—in which case they make for anger. But in any case they're our own and affect us because we inspired them."

"The point is borne out when you observe teachers who have no 'trouble' with their classes," Dave remarked. "I didn't understand it at the time, but I've never forgotten one teacher I had in high school whose personal presence was so 'disciplined' that the class just naturally behaved itself! The teacher seemed to radiate calmness, poise, and a distinguished self-control, so to speak, which was so obviously natural and normal to the teacher that the pupils responded as a matter of course."

"You speak of self-control being natural to the teacher," Janice replied. "Well, that's 'natural,' too, because the root of the word 'discipline' means *to learn,* and the history of the word and its various meanings suggests that teaching cannot really be separated from training in orderly conduct. In Theosophy, of course, no such separation is made, because all learning is instruction in the control and use of man's powers. Mastery of any part of nature deepens the individual's understanding of life as a whole, and broadens his insight.

"By the way," Janice continued, "it's interesting that the real idea of discipline is embedded in an English idiom. Think how many times action is referred to in terms of 'mind.' We say, '*Mind* what you do,' and 'I've a good *mind* to do thus-and-so.' One of the earliest expressions a child remembers is often the unconsciously significant admonition of his parent—'You must learn to *mind.*' If only the full import of that phrase were recognized, maybe the early influences of family life would contribute more to the lighting-up of Manas in the child. If the habit of thoughtful action could be cultivated as soon as the Ego begins to incarnate in the child-body—at the age of three or four—then a real foundation for self-discipline would be laid in childhood. That's the reason Theosophy School is open to those four years old—and older."

"This brings us back to what we started with," Dave pointed out. "Isn't it really the most practical thing to consider about discipline —it is a natural part of education, and, rightly presented, its reasonableness is obvious. This kind of discipline, by the teacher, is gradually transformed into self-discipline by the pupil. To my mind, that's something to hope for, with all children."

"THE ENDURING POWER"

Infancy seems to me the period when most good can be done for the improvement of the character, and this the period of life upon which I am inclined to spend my direct personal labours. . . .

The minister has long preached, and what has he accomplished? Ask our penitentiaries, our prisons, our jails, our almshouses, our domestic firesides; look into our civil and political codes and institutions, our periodical publications of a religious nature, our schoolrooms, our churches; count the number of various societies whose object is the suppression of some mighty vice which is preying on the heart of society—our societies for the suppression of intemperance, of war, of slavery, of oppressive governments; look into the individual life and behold the shifts of trade, of avarice, of petty prejudice, bickerings, quarrels, spites; view the low and debased forms of character which live both in high and in humble life, the little regard which the precepts of Christianity seem to exert upon the lives of men. And when this mighty catalogue has been filled out, then is the answer at hand of what the minister, with all his boasted authority, has done. He has done little because he has not known how. He has preached; but there have been causes operating against him more powerful than all his teachings, and he has failed. Early education is the enduring power.

—BRONSON ALCOTT

A STUDENT'S NOTES AND GUESSES

THE serpent symbol is a strange one. A cold, selfish creature, voiceless and limbless; capable only of spasmodic activity as it seeks to escape, to sting, or to gulp its living prey; its life is spent in sullenness and torpor; its sole ambition is to lie "untrodden in the sun."

With a minimum of brain capacity it exhibits correspondingly little intelligence, far less than that shown by many insects.

Yet the serpent has been chosen, among all races, as the symbol of intellectual power of every grade, from a subtle cunning to the wisdom of the gods. In the Jewish mythology, it is represented as tempting the first woman with a promise of divine wisdom and power; Hermes carries the caduceus as a token that he is a messenger between gods and men; the serpent accompanying Aesculapius signifies the healing power; Jesus exhorts his disciples to be "wise as serpents."

Mundane serpents have signified an all-sustaining and encompassing will and intelligence, both in India and the extreme north; and the serpent has been the symbol of the adept, from the far East to ancient Peru and Mexico. . . . . .

Perhaps when St. Patrick drove the snakes from Ireland, he was the cause of its soil having ever since produced more wit than wisdom. . . . . .

Look into the eyes of any living creature and you touch its soul. The dog seeks from yours something which he dimly feels and would fain comprehend. There is a look in his brown eyes as he fixes them upon yours, which is not there at any other time, which he fixes upon no creature except man, and which no animal but the dog is able to give.

As we look into the limpid fluorescent depths of a horse's eye, our sympathies go out to the fellow-being which looks out through that window. Even when it sparkles with spirit, it is still tempered with timidity. We feel its pathetic patience, which is above that of the dull ox, an intelligence which is moral rather than intellectual, and we receive the impress of an instinctive nobility and unselfishness.

The patient drudge is quick to respond to our wants rather than to his own; a harsh word sets his pulses bounding; a kindly look awakens instant recognition.

NOTE.—This article was first printed by William Q. Judge in *The Path,* June, 1894.

Contrast this with the attentive, well-regulated selfishness which gleams from the yellow eyes of the cat, as she looks debating the chances of a morsel or the possible hospitalities of a comfortable lap. Watch the change from the receptive to the active, as she hears a mouse-like rustle, and the glare of the beast of prey shines out.

Or, as she steps softly along, you are aware that she has in mind either a warm corner by the fire, an amatory interview on a back fence, or a raid on the canary bird or an unguarded pantry. Self, and self only, is the center around which revolve the thoughts of this courtesan of the animal world.

That domestic Arab, the rat, has had his little brain quickened, for untold generations, by contact with civilization, by its warfare against him, by the dangers and rewards of his predatory and pariah life. You can read the whole story in the mingled impudence, fear, and cunning of his beady eyes as he faces you for a moment with his whiskers a-quiver, knowing as he does his exact distance from the nearest retreat.

Compare the eye of a rat with that of his third cousin, the squirrel. In that softer little orb you read not only the alertness of his tribe, but a milder curiosity and timidity. You are to him rather a strange and possibly dangerous visitor, than a giant hereditary enemy.

Greed and a limited shrewdness gleam from the small eyes of a pig, and when we see the like in a human being—we know what to expect.

What creature has the chilling, stony stare of the serpent? What can you read in those fixed eyeballs which suggests an emotion or a thought with which any human being ever had an instant of sympathy? Their effect is different from that which can be produced by any fixed glassy ball. You feel the consciousness of the creature as it meets some sphere of your own, but it is an icy and utterly selfish consciousness; you recoil from the psychic touch of the snake as you do from that of his body.

A writer in a recent number of the *Fortnightly Review,* in speaking of the serpent, says:

"The power of continuing motionless, with the lifted head projecting forward, for an indefinite time is one of the most wonderful of the serpent's muscular feats, and it is of the highest importance to the animal both when fascinating its victim and when mimicking some inanimate object, as, for instance, the stem and bud of an

aquatic plant; here it is only referred to on account of the effect it has on the human mind, as enhancing the serpent's strangeness. In this attitude, with the round, unwinking eyes fixed on the beholder's face, the effect may be very curious and uncanny."

He goes on to quote the experience of an African traveller who discovered a snake at the bottom of a pool of water:

"Presently, without apparent motion, so softly and silently was it done, the snake reared its head above the surface and held it there erect and still, with gleaming eyes fixed on me in question of what I was. It flashed upon me then that it would be a good opportunity to test the power of the human eye upon the snake, and I set myself the task of looking it down. It was a foolish effort. The bronze head and sinewy neck, about which the water flowed without a ripple, were as if carved in stone; and the cruel unwinking eyes, with the light coming and going in them, appeared to glow the brighter the longer I looked. Gradually there came over me a sensation of sickening fear, which, if I had yielded to it, would have left me powerless to move; but with a cry I leaped up, and, seizing a fallen willow branch, attacked the reptile with a species of fury." . . .

The fixity of the serpent's eye is not the cause of the peculiar impression which it makes. The eyes of fishes, though not as a rule immovable, are moved but seldom and slightly. They have not that filmy blankness we see in the dead fish, from which the idea of the "fishy eye" has been derived. Study them in an aquarium (if you can do no better), and you find nothing unpleasant in the eyes of a fish; no matter how fixed they may be. They suggest rather a restful consciousness of existence, which hardly feels its own separateness; they recall in no way the stony selfishness of the snake.

If we are fishermen, we grasp the slimy scales of a prize with eagerness, while we would shrink from the less defiling touch of the most harmless snake.

Fixity, then, is not the cause of the repellent fascination that lurks in a serpent's eye.

Is it in the shape of his head?

Many lizards have heads closely resembling those of snakes, both in color and shape, in fact often more calculated to inspire aversion, if critically examined. Their bodies are cold and scaly and tapering. The eyes of lizards vary in color and shape, as do those of serpents, but the expression is wholly different. Take, for instance, one of the little lizards that scuttle through the dry fallen leaves

of our southern forests, or, squirrel-like, scamper up a tree and shift to the opposite side as we approach, or flatten themselves against the bark, with which they seem to blend. Fix the eye of one of these reptilian sprites, if you can, and you will find nothing repulsive in it. It is bright and inquisitive, what the women would call "cute," and you feel like feeding the little fellow with a fly, if you can convince him of your friendly intentions.

The toad is repulsive enough, even when impartially considered. Industry is not his forte, and there is a fixity in his freckled countenance as he waits patiently for what Providence may send in the shape of a fat bug, but no evil light shines from the little circular, golden-iris windows. They will but wink and roll if an occasional doubt crosses him as to the expediency of retaining on his stomach that strange-looking insect which just now he confidingly swallowed, as it was rolled toward him by some one (let us say a school boy).

. . . . The Egyptians derived their symbols from a period when men were in closer touch with the soul of the world than in these days of machinery. The manifold life which has built together the forms of dust looks out through many portals. In the ancient picture-teachings we find the human form surmounted by the head of the hawk or the jackal, the ibis, the cat, or the crocodile. The bull and the beetle were sacred symbols, degraded in a later age.

In all of these we may read of an all-pervading power and intelligence, manifesting through a potential humanity, through different aspects of evolving soul. Strength and swiftness, keenness and tenacity, intelligences working in earth, air, and water, were all recognized as parts of the whole, as co-ordinate psychic factors. Not one was despised as unworthy or contemptible.

The Miss Nancyism of the modern sectarian affects innocence and ignorance, and will have none of these things . . . except the lamb and the dove.

Yet in that elder and broader symbology we find the serpent erect, as the symbol of kingly power and occult wisdom.

Yet the serpent that crawls in the dust or glides through the tangled swamp is a thing apart and accursed; it raises itself but to threaten, or to sting, or to paralyze with the steely steadfastness of its will. It is shunned by all that lives, by all that flies or runs; hated in forest and field. The only sound it can make is a hiss, and that sound is the only one common to the language of bird and beast and man. All who can use it mean but one thing when it is sent forth: malice, defiance and separateness.

And in this reptile, with its cruel eye, its crushing fold or poison tooth; which rejects even the freshly slain as its food; which must have a living, struggling victim; is this creature, because of its sinuous path or some fancied grace, to be taken as the type of anything to which we should aspire?

Instinct and common sense say No.

But, with one accord, the solemn picture-teachings of the ages, of Jew and Gentile, of India, Egypt, and America, point to some hidden mystery, to some occult combination of power and intelligence, of which, it may be, the serpent of the dust is but the degraded rudiment.

Who can read the riddle of the serpent?

—X. R.

The Karma of "Easy Times"

Those who stand the greatest chance of loss in the future are those who have the easy times. When one has "good" Karma—that is, when everything is coming his way—he is prone to take the ease of it and flow with the current of the river, missing many an opportunity to *do* good. Through these errors of omission, which are as bad as any errors of commission, he fails to understand that he has diminished his own stock of good Karma and must of necessity share in the evil which flows from his lack of appreciation of the situation and his opportunity. We need never fear our opportunities, but should always act up to them, relying on the law of our own spiritual being to carry us through anything and everything. The Path is within ourselves, not outside; each of us is the stair to his own development.

We talk much of the "rights" of men. But we have just one right and that is *the right to do right.*

If we have good, let us be happy that at some time we earned it; if we are in bad case, let us be glad, claim it, understand it and correct it. When we get the right attitude of mind there is not a quality in us, not a force, not an attribute, but can be put to the best and highest use. We do not get off this plane. We do not cut off any part of our being. We do not destroy the usefulness of any part of us, but put all to the proper use and for the proper end. Herein is seen the difference between one who knows and one who does not know.

—R. C.

ON THE LOOKOUT

"Are Morals Out of Date?"

Dr. G. T. W. Patrick, a modern philosopher, suggests (October *Ladies Home Journal*) a national morale agency, a ten-year plan and universal education to supply America's greatest need at present —ethical progress to match our industrial civilization. "Our social morale is low," he declares. Once, when the American continent was being opened by the new citizens, "a man's happiness and prosperity depended mainly upon his willingness to work and upon protection from enemies beyond his social group." Today, in crowded, industrial communities, our welfare depends upon our *social behaviour*. "And yet the blueprints for our future have little to say about human behavior, stressing only peace, freedom, opportunity and economic prosperity":

> It seems to be assumed that they will follow automatically if people have enough to eat, a pint of milk a day and hygienic homes to live in, an assumption receiving no support either from science, history or daily experience. Many of our follies as well as our crimes are found among people who have plenty to eat and nice houses to live in.
>
> Neither freedom from want nor freedom from fear insures social health and stamina. Through all the ages man has become strong and virile because there has *not* been freedom from want and fear.

The American Way?

Our America of the future, Dr. Patrick suggests, will not be the kind of life we shall like, after all. "Industrial society is rapidly drifting into a situation in which we shall all be producers and consumers—and nothing else." But man is not primarily adapted either to work or to play: "our natural and instinctive life is not that of the consumer but of the achiever. If ever we become content to buy our pleasures, our progress toward degeneracy has begun."

These social problems are not beyond solution, for "science and education can solve them when once we have turned our attention away from trying to make men comfortable and begin trying to make them perfect." This, Dr. Patrick believes, is the next step in applied science, and therefore we may expect sociology to take first place among the sciences: "But what science will discover, education must instill, and it will have to be a different kind of education from that known to us in our schools and colleges."

But—"The Eternal Problem"

Next we come to the crux of the matter—what can science be expected to discover, and what will education instill?

> But . . . there is one problem which [science] can never hope to solve—and that is the eternal problem of human behavior. We shall still quarrel over the meaning of right and wrong, still do the wrong when we know the right, and still wonder what will happen if we continue to do the wrong. Nevertheless, the present confusion about morals and moral sanctions in the minds of our young people is a matter more serious than any of our troubles in the fields of economics and finance.
>
> But *is* it impossible to dispel this confusion? Suppose we were to give this subject the same intensity of scientific thought, study and research that we have given to the perfecting of munitions, transportation and communication. Or, what if we were to bypass the age-old controversies over the good and the evil, raging since the days of Socrates, and just apply the knowledge that we have for finding out what kind of behavior is necessary for the lasting health and happiness of our society?

Patrick's Plan

And so Dr. Patrick comes to his specific suggestion: the creation of a permanent National Agency for Social Morale, with exploratory and educational functions only, and the introduction of planned and coordinated social research in the field of human relations, as follows:

> 1. A ten-year plan for working out a code of behavior adapted to our modern industrialized, urbanized and crowded civilization —a revised edition, if you please, of the Ten Commandments, brought down to date.
>
> 2. A committee of twenty, chosen from our wisest and most able scholars, representing all branches of learning . . . to formulate such a code, setting forth in specific terms the minimum conditions by which our modern social group may realize health, happiness and prosperity for ourselves, our children and our children's children.
>
> 3. The dissemination of the knowledge thus gained to all the people, through every grade of our schools . . . and by the use of radio, the screen, the circulating library and the daily, weekly and monthly press, using the same emphasis and repetition now used so successfully in all branches of advertising.
>
> The authority back of this new code would be the only authority now recognized by all the people—the authority of science.

CRUCIAL OMISSIONS

We concur absolutely with Dr. Patrick's opinion that the subject of morale should be studied intensively; that the Ten Commandments should be revised (thoroughly); and that universal education in the facts of moral science—scientifically determined—would immeasurably improve our chances of ethical progress. But for all our general approval of the plan, we notice several rather questionable hypotheses in Dr. Patrick's theory, and a number of crucial omissions in his logical premises. Given man with a primary urge for achievement, and a sometime urge to be moral, given fact-finding scientific research, the hope that a science of morality can be discovered, and the faith that when discovered it will be of human benefit—and Dr. Patrick's proposals follow naturally.

However, these given "facts" are far from being firmly established in men's minds. And even when they are believed, men face certain unsettling extensions of these ideas. There is the natural question, Are man's achievements limited? If limited, is man properly an achiever? If unlimited, what is his goal? Or, Why does man have conflicting urges to (a) resist morality, and (b) follow moral law? Obviously, the first facts to be looked for are the facts about man's nature (or natures); about his powers, their origin and ultimate potentiality; about why moral law comes to be attached to him alone of all beings in the universe; about what his final end will be, and how his present life is related to it.

STILL THE "BIG STICK"

The authority back of the new code is to be the authority of science, says Dr. Patrick. *Perhaps* a moral code can be backed by authority, and *perhaps* that authority is science, though experience does not suggest this possibility. Science, the free search for truth, could quite conceivably be allied to morality—might even be part of morality, for all we know. But that is ideal science, utterly free from the wishful hypothesizing, prejudiced investigation, and limited thinking by which the "fifth column" of modern science, materialism, subversively retards its progress. For its research program the Morale Agency would have to secure a new type of scientific worker (a research project in itself), one with the inspiration and intuition of a poet (or philosopher?), the conscientiousness of a "scientifically minded" investigator, as well as

fearless and complete honesty. In other words, he would have to be himself a graduate in moral science,—where shall *he* learn it?

It can safely be predicted that this exemplary scientist (when discovered) will find out, in the course of his investigations, that morality is nowhere successfully "backed up" by authority, but rather *backed down,* and that the man who is coerced, by physical force or metaphysical constraint, to the practice of morality, is deprived of ethical responsibility, and therefore of *actual* morality. At the risk of anticipating future discoveries, it may also be said that those who consistently follow the urge to be moral do so for good and sufficient reasons, will do so as long as those reasons remain valid, and will cease when and if the reasons are displaced.

Bypassing the Point

We suggest, further, that if the National Agency for Social Morale decides to "bypass the age-old controversies over the good and the evil," it will run the risk of bypassing the real point at issue. The problem of good and evil is precisely the problem that we need to solve, each man for himself, if we are ever to have bona fide education for morality. Unless basic questions are fathomed, no fundamental moral science can emerge. And only fundamental morality can serve mankind now. Limited morality, partial ethics, always collapse in crisis, to the embitterment and disillusionment of those who lived by them, and to the discredit of true ethical science. The hope that a science of morality is possible, and the faith that it will benefit humanity, are betrayed by such disappointments. No friend of the human race would consciously choose to add another to the exploded theories of ethics.

The "Evolution" of Morality

A man needs knowledge and discernment to perceive good and evil not as mere abstractions, but as powers which he may choose between—powers, moreover, which are defined by their effect on the progress of universal evolution. "Good" is thus defined as that which is observed to "promote the general welfare" of all beings, while "bad" describes those actions which serve the forces inimical to natural evolution. Evolution is a process which any moral being (and all men, by definition, belong in that category, because mental consciousness establishes moral responsibility) can willfully

further or retard by his freely determined actions. When this realization comes, "the eternal problem of human behaviour" is solved by the individual himself, and the man is able, as he never was really able before, to settle the meaning of right and wrong, and live the right because he realizes its basis in natural universal law. Moral law is exact in its operation, its effects being as scientifically demonstrable as the influence of thoughts, feelings, and emotions on disease.

Theosophists can do more than wish Dr. Patrick success in his endeavors—they can declare confidently that he *will have success,* if he perseveres long and far enough. They know that the theosophical philosophy will provide the answer to his question, "What kind of behavior is necessary for the lasting health and happiness of our society?" The philosophy of Theosophy carries evolution to its highest power *as a universal process,* points to moral law as inherent in all beings, and therefore supplies the fundamental synthesis of ethics, life and progress—a synthesis which makes ethics reasonable, life purposeful, and progress illimitable.

When Man Bites Man

Men usually have an involuntary fear concerning bites received from animals, and will quickly employ any available means of cauterization or injection. Amazingly enough, however, *Time* (Oct. 16, 1944) reports:

> A human bite is sometimes sharper than a serpent's tooth. A bite that is hard enough to break the skin, even with prompt treatment, may result in an amputation. If treatment is delayed twelve hours, the chances of amputation are increased threefold. In fact, said Dr. Otho C. Hudson of Hempstead, L. I., in last fortnight's *New York State Journal of Medicine,* human bites anywhere on the body are much more dangerous than animal bites (except, of course, those of rabid dogs). Reason: human mouths contain very destructive bacteria.

It is not reported that any distinction is made in clinical reports between accidental blows against teeth, and intentional incisions inflicted through fear or anger. But in the latter case we can well imagine that the effect would be poisonous, for scientific experiments have proved that the saliva of an enraged individual becomes deadly when injected in an animal.

Did the above item cause any of the thousands of *Time* readers to ponder why human beings can poison each other, and whether this will always be the fact? Outwardly, the danger is the presence of destructive bacteria, but whatever the material agency, the essential cause of all earth-plane occurrences must be moral in a moral universe, and therefore physical susceptibility to disease must be the reflex of moral liability previously incurred. Bacteria are simply energic centers of life. They are interchangeably destroyers or preservers depending upon the nature of the human impulsion given them. A baby's breath is pure because the infant stage is one of purity. As the animal or psychic principle gains ascendancy in the individual's nature, there is a correspondingly corrosive effect on the human body. When a man learns to people his current in space with entities powerful for good alone he will radiate beneficence in his minutest action. As such living becomes general, the lower orders of life will respond, the "lion will lie down with the lamb," and, physiologically speaking, the "civil war" between men's bacteria will cease.

Sea Serpent?

News from Machrihanish, Scotland, on Oct. 2, was the appearance of "a fur-covered sea monster, more than twenty feet long, with enormous eyes and feet and resembling neither whale nor seal," which was washed up by the Atlantic on the rocky shore. One editorial comment was inclined to be whimsical:

> A sea serpent is peculiarly satisfying to read about. . . . It's a page from the book of history. It brings to mind the prehistoric epochs of gargantuan dinosaurs and other frankensteinian monsters. . . . In the past descriptions of sea serpents have varied. That's as it should be. Sea serpents are too rare and important in an accipitrine world to have agreement on their looks and dispositions. Usually they are from 75 to 100 feet in length, covered with horny scales or coarse glossy hair, and hold their heads proudly above the rolling waves as they slither easily through the briny deep. The one reported now by Reuter, out of Machrihanish, Scotland—seems to be on the smallish side, only " more than twenty feet long"; but it has "enormous eyes and feet" and a remarkable covering of fur.
>
> (New York *Times,* Oct. 4.)

Whimsy, credulous or not, aside, Theosophy teaches that the existence of the sea serpent (cf., Theosophy xiii, 280, and xxviii, 521) is a fact:

> The sea-serpent is one thing, the dragon quite another. The former is denied by the majority because it exists and lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger. Thus keeping invisible, it may exist and still be denied. (*S. D.* II, 207.)

The Resources of Petroleum

Theosophists are familiar enough with the meaning of "Karmic heritage" or "Karmic storage" as applied to the individual. The discerning know that many an apparently favored child of fortune is in reality a man on the way to great misfortune, reaping a harvest of the past but planting no seed for a new one. Masses of men are often in the same position; and, like individuals, assume that their seeming good fortune is due to their current superior merits. A highly visible exhaustion of Karmic heritage in a very concrete form is dealt with in a recent article on petroleum (*Bulletin* of the American Association for the Advancement of Science for May, 1944).

"Petroleum presents an excellent illustration of the fabulous rate at which natural resources are being consumed in the war," says the writer, adding that "its consumption in times of peace, as well as in war, is so enormous that it is difficult to get any real understanding of what is hourly taking place."

A Karmic Aspect

The article then adverts to a Karmic aspect that should give rise to some very deep thought:

> An interesting aspect of these developments is the great concentration of power that engineering and physical and chemical science has made possible by the development of internal combustion engines and high-octane gasolines. All the horses in the world working at the limit of their capacities could not do as much work as is being done by gasoline in propelling our planes across the sky. In doing work, horses simply transform energy recently arrived on this earth from the sun and stored up temporarily in the food they eat. The energy in the petroleum that humans use in flying planes across the sky also came from the sun, but not this year or last year. Instead it came to the earth during hundreds of millions of years before the origin of man, some of it was caught by chlorophyl and stored in the cells of early plants, and a small fraction of this, transformed and concentrated as crude oil beneath oceans of sediments, is now indispensable in times of peace and of war.

As is to be expected, the Bulletin writer is at sea concerning the date of the origin of man. Yet the theosophists may know that the simple fact of these deposits having such overwhelming importance in our current lives is proof that the forms of life embodied in them were intimately connected with our Egoic Karma long before their materialization in these forms. That their exploitation, whether in war or peace, has been to little purpose, and not at all to the spiritual advance of the race, does not throw a favorable light on that Karma.

Petroleum Policies

It is estimated that the petroleum-bearing shales will last "some centuries," and coal a "few thousand years," but these figures of course ignore the accelerated effect of current plans for even greater destruction of resources in hopefully expected peace times. The use of petroleum increases in practically geometrical ratio year by year. The next stages in the problem, technically, are well known to scientists. It is a matter of increasing efficiency of utilization, mining of oil shales, conversion of coal, restriction and rationing of power use.

It appears now that no nation can hope to build or maintain a modern mobile, mechanized industrial civilization without liberal supplies of petroleum. Moreover, under the present system of nationalism—international anarchy—the theory is that no nation can be secure in such a civilization without military and political control over its sources of supply. In this context, it may be said that the war is being fought over, as well as with, petroleum, and that the devious current maneuvers over post-war conditions revolve around the ultimate distribution of such supplies. While grave inequalities in other raw materials exist, petroleum is crucial because without it other missing materials cannot be fought for with any hope of success. The war was started, in the military sense, by those nations which first found themselves facing the consequences of critical petroleum shortage.

To reflect on how much of our mechanized dependence is the by-product of oil refining, now deep stained with the blood of the millions, is to wonder if the carbonaceous deposits *are not one of the chief physical aspects of the storage of evil Karma of the Fifth Race.* Will that evil Karma be exhausted in no other way than by the exhaustion of those deposits?

DETERMINISM AND DETERMINATION

The petroleum situation stands as an apparently insuperable barrier to a peaceful, secure, disarmed and non-imperial world; that any part of it is being settled by the war or any proposed peace arrangements is a delusion and a fraud so long as the materialistic preconceptions of Kali Yuga are dominant. The nature of the preconception is aptly characterized by Sir Norman Angell, who wrote in *Let The People Know* (1943), that "the first and last claim of every nation is to be able to defend its right to existence." This almost universally adopted attitude, together with its companion doctrine of economic determinism, insures accurate prediction of future world struggles simply by the consultation of a petroleum map.

The Theosophist can hardly fail to be aware that no redistribution of a diminishing petroleum supply, nothing short of a conscious shift in the orientation of human and national ideals, can settle the basic problem.

"MECHANIZED PER CAPITAS"

There are signs, however, of awareness concerning the *philosophical* nature of our real predicament. Philip Wylie gives the following indictment of mechanical living through one of the characters in his recent novel, *Night Unto Night*:

> "All these machines mean *nothing*. . . . We are not *changed* by them. We cannot grow through them. . . . We, and the Russians, and the British—and someday, . . . the Chinese, also, will think mere physical ease is the end. We will be *objective*. We will then become *objects in our own eyes*—not thinking, feeling, moral men—but mechanized per capitas. . . . We have, indeed, got up a whole school of psychology to prove that we *are* merely buttons and levers—It is a school that assumes we shall evolve or progress through universal easiness—like the economics of Karl Marx, it sees a few undoubted facts true of all men, without ever examining closely all the facts appertaining to any single one man. Yet this attitude is the attitude of the future! . . . We are trying in all our nations to get back to infancy. . . . Then we shall be all, equally insipid, utterly dependent.
>
> . . . Thus infantilism will make a full turn, and our corpses will wither and drop away from the dregs of the machine—this war is one such dropping-off. The great peace afterwards will inaugurate the golden age of world-wide childishness. When populations shall quarrel and the machines boggle in consequence, the dependent

multitudes will clamor for government arrangements at any cost, to *ease* things. The day of the appeaser has just *begun,* not ended. The day of the man who stands on principle alone is forfeit to hordes of unprincipled mechanics.

Negative Freedom

The "profit motive" and the "profitless society" are actually *one and the same thing*—society preoccupied with physical ease and only incidentally interested in certain minor aspects of inner discipline . . . all our notions of freedom have begun to turn negative and this is the sign of the finish of us.

Once—a man wanted to be free to be himself—He now wants to be free to be a big nobody doing nothing valuable to anybody but his body. . . . But our materialism has slain man's good opinion of himself, stripped government of philosophy, taught the common people not to desire personal excellence, but to barter in droves for the right to mediocrity!

. . . he thought of the millions of Americans . . . who were nobody. . . . People who had signed over their self-respect to the pursuit of pleasure and the avoidance of pain could not even let themselves respect others, who lived on a higher level, simply because the mere act of respect granted would reawaken their own consciences and start the disintegration of their own vain scheme of life. All such persons, all the millions, had to believe that every man and woman alive was no loftier, inside, than they were. The welter of twisted thinking, of mob emotionalism, and of vulgar cynicism . . . spring from the perquisites of this single process. Have fun. It had ground Greece into the earth, ruined Rome, written the fate of France in its moral ashes, and it was flickering and chewing like secret fire in the heart of America.

Perhaps the case is not as hopeless as it sounds, since Mr. Wylie can still speak thus even if only through characters in a novel. The question is, are there enough to speak, to hear, and to understand?

Synthetic Blood Plasma Discovered

In May, 1943, Lookout reviewed at length the situation with regard to blood transfusion, in an endeavor to show that—contrary to popular belief—there are certain bad features of the method, as well as doubts about its actual efficiency, and about the necessity for *blood* transfusions. As was then suggested, several possible alternatives to human blood exist, and that very fact should signify that a real alternative will some day be discovered. The theosophical teachings concerning the principles of man, reincarnation, and karma

bring up various considerations which, on philosophical grounds, militate against the practice of blood transfusions. Therefore it was hoped that a vegetable or mineral compound would be devised or discovered: Animal tissue or plasma, because of its psychic "charge," would be as open to objection as human blood, and even more unnatural, because of the miscegenation of species involved.

All of which is relevant to the following item from the Hollywood *Citizen-News,* Dec. 9, 1944:

> Two young scientists at Upsala University, in Sweden, have succeeded in producing a synthetic blood plasma called dextrane, a by-product of the manufacture of sugar, the Stockholm Radio said today. The broadcast . . . said the synthetic plasma can be used regardless of the patient's blood group, and claimed it may be of great importance in treating for shock, loss of blood, and burns.
>
> A Swedish pharmaceutical works already has started manufacturing the new substance, which can be converted into powder form and can be produced in unlimited quantities at a reasonable price. . . .

THE PRINCIPLE OF BALANCE

It will be seen that the point at issue in each of the medical "miracle" strategies discussed, vaccination (April, 1943, Lookout), blood bank, and sulfa drugs (June, 1943, Lookout), is the *psychic consequences involved.* Physically toxic reactions to these practices are recorded, and weigh heavily in their disfavor with some authorities. Psychic effects, seldom examined into by physical scientists, are reported in scattered instances, with a frequency not at all indicative of their actual rate of occurrence. The theosophist, alert to the special danger of psychic excesses in this cycle, would warn that *special* precautions must be taken to avoid unnatural and undue psychic influences—in whatever form they appear. This is the root of the injury alcohol-drinking inflicts, for alcohol may be called the kamic nature in solution, in more than a figurative sense. It may also be said that in this age of perversions any thing which becomes the subject of mass popularity is bound to have some pernicious psychic phase, and should be carefully appraised and warily used. No one is so eminently fitted to practice the un-psychic virtue of moderation as the sincere student of H. P. Blavatsky and William Q. Judge, for their words give the philosophy, and their works the meaning, of dynamic equilibrium. *Kama,* the "balance principle" in man, is balanced in their natures, and the great import of the Messages of Theosophy in our era is its instruction in how that balance may be, and has been, achieved.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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